1: Huntingford E-4, 5 (1938-1939) 1953 FL6 Dorobo FL6



legs straight and hands crossed on the breast. Babies are also laid out for the hyenas, though if there is a dung-heap, they are buried there.

### *Witchcraft*

Witches, *powik* (defined as among the Nandi, p. 39), may be of either sex; females are said to be more common, though in 1939 the Dorobo said there were no witches at all in the three districts of Kelpui, Kipkorom, and Soeoiyo, and certainly no trace of witchcraft was encountered. Formerly, in cases of witchcraft where the witch's identity was unknown, the Dorobo went to a Nandi diviner, *sakeyuot*, and on her identity becoming known the witch was required to oil the victim on the face, breast, and belly with the fat of a she-goat. If she refused, she was tied to a tree by a thong drawn tightly round her forehead and flogged till she agreed.

### *Affinity with Wild Animals*

Possessing a "hunting outlook," the attitude of the Dorobo to wild animals is unlike that of the African to whom hunting is at most of secondary importance. They seem to be closer to the wild life round them, perhaps because they are wild men themselves. The conversation of Dorobo going through the forest turns quickly to the wild life there, for they have what they and the Nandi call *comiet*, "affinity," with the beasts of the forest. This was described in a text, in which a Dorobo said: "The Dorobo know the spoor of all the animals, and they like to see the animals. The animals are not bad, for we and they all dwell in the forest together. The intelligence of animals is not like that of people, but it is not very different, for animals also are intelligent. All animals of the forest are alike, though we eat some and not others, because we the Dorobo and they the animals all live side by side in the forest."

### *Musical Instruments*

The Dorobo have no musical instruments, and they seldom sing or dance. They used to have water-buck horns which were blown to call people together in the forest.